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against doing so at the expense of individual genius. An instructor ought to see after a year's observation of a student whether the treadmill of the regular curriculum is best in his case beyond a certain point. It is by no means easy to plan a course of instruction so that it shall meet the requirements of all cases. Technical schools call for rare endowments on the part of instructors, but it would seem that something more might be done than is done to avoid reducing the American engineer to the level of a well-constructed automaton, like too many European engineers of the present day. Such a state of things is the necessary result of centuries of development on fixed lines, and it must in due course come to us; but we have special climatic and topographical conditions here that call for special treatment, and we are not yet prepared to say precisely what line of instruction is, upon the whole, best for our peculiar requirements.

EDWARD COGSWELL.

## VIII.

### IMMORTALITY IN THE OLD TESTAMENT.

IN your last number Mr. Ingersoll's reply to Dr. Field contains the following upon the subject of immortality: "How is it that there is nothing in the Old Testament on this subject? How do you account for the fact that you do not find in the Old Testament, from the first mistake in Genesis to the last curse in Malachi, a funeral service? Is it not strange that some one in the Old Testament did not stand by an open grave of father or mother and say: 'We shall meet again?'"

Many are in the habit of flippantly asserting that the Old Testament does not teach the doctrine of eternal existence. But how, if that be so, can we interpret the yearnings and longings of people in those days for a "righteous death?" Many passages in these writings have no meaning except upon the basis of belief in immortality.

It is a matter of history that the question of a future life was the dividing line between Pharisees and Sadducees.

There are also direct statements:

"Then shall the dust return to the earth as it was and the spirit shall return unto God who gave it."—Eccles. xii. 7.

"Thy dead men shall live; together with my dead body shall they arise."—Isaiah xxvi. 19.

A wicked prophet besought that he might "die the death of the righteous." It was, no doubt, because he believed in what was expressed by Solomon:

"The wicked is driven away in his wickedness, but the righteous hath hope in his death."

Of similar import is the language of Daniel (xii. 2): "And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt."

The alleged absence of a funeral service is a mistake. The solemnities attending the burial of loved ones may not be rehearsed in detail, but they are abundantly implied, especially in such passages as Genesis 50th chap., and II. Samuel iii. 31, etc.

There is good reason to suppose that upon many such an occasion the certainty of meeting again was as clearly announced as it was by David in the 12th chapter of II. Samuel: "While the child was yet alive I fasted and wept, for I said, who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me."

I am aware that all these passages have been subjected by some to a torturing process, but unless taken in a non-natural sense they are a complete reply to Mr. Ingersoll.

T. G. DASHIELL.

## IX.

### START INCUBATORS EARLY.

AN "esteemed contemporary"—devoting its columns to the discussion of religious questions and topics of interest to agriculturists and country people generally—advises its readers to "start incubators early." The many persons who have experimented with those wonderful machines, which (according to circulars and advertisements) supplement the maternal instincts of the female of "Plato's man," will at once admit that one cannot learn the methods of operating incubators any too soon. As the paper from which I have quoted suggests, "Nothing but experience can teach one how to run them successfully."

Now, I would respectfully but firmly offer the same advice to the politician, "Start your incubators early."

The politician must (like the agriculturalist who goes into the chicken business) first catch his egg. This, in political matters, will be a young man with a shell of ambition and a purse well filled with white silver and yellow gold—and now is the time to look up such specimens. A little later the time will come when he will have to be put into the political incubator, the nominating convention. During this latter period he will have to be looked after, every now and then, and perhaps held up to scrutiny as the embryo chick in the hen's egg is; but if he is not "sterile"—that is, if he has the germs of feathers worth plucking—he will be pretty sure to develop into a fowl that can at least be sold (out).

I am not a betting man, but if I were, I should bet that my advice was worth following. It was suggested by a religious newspaper; and an ecclesiastical wire-puller can, I think, give odds to any politician who ever manipulated the strings of our marionettes in public life.

It may be objected that nominating conventions will not be held for some months yet; but the wise farmer never puts the first egg that his hens lay into his incubator immediately it is laid. No, he collects the eggs one after another as they are found and keeps them in saw-dust or salt or some preservative mixture until all the places in his incubator can be filled. The experienced politician will have no trouble in keeping his embryo candidates fresh. A continually favorable mention in the newspapers is warranted to preserve the freshness of every embryo candidate.

I am sure that if politicians will only ponder over this advice they will perceive how wise it is, and will speedily proceed to "start incubators early."

OLNEY SEARLES.

## X.

### GEORGEISM MAKING THE RICH RICHER.

I SHOULD like to ask Mr. Henry George this question: Suppose his theories should be embodied in the laws, would not then the wealthy real-estate holders of our great cities have advantages over their poorer fellow citizens far greater than they possess now? Would not the real estate Croesus of the metropolis then pay a much smaller proportion of the taxes than he does to-day? A lot of ground, value say \$10,000, on which he builds a house costing say \$30,000, would be taxed